

Boston Recorder.

THURSDAY, JULY 25, 1844.

ORIGIN OF THE PHILADELPHIA RIOTS.

The New Englander for July, has an interesting article on the Philadelphia riots. It was written before the recent outbreak, but gives a history of the scenes of the 6th, 7th, and 8th of May, and assigns reasons for the existing state of things in that city and county. The writer finds the Irish Catholics to have been the aggressors. They committed the first act of violence, by assailing a meeting of American citizens, called in Kensington, a mile north of the city limits, for the free expression of their political opinions. This is in accordance with the account given by the Grand Jury. For the riots in May they assign two causes; and these apply equally to what has occurred since. First, they attribute these riots to the very imperfect manner in which the laws have been executed in the city and county of Philadelphia, for a few years past, crime having met with but little re-buke, and the vicious and abandoned consequently having become emboldened. Second, the efforts of the Catholics to exclude the Bible from the public schools—efforts which a measure gave rise to the Native American party, to the meeting of members of that party in Kensington, and to the brutal assault which was made upon them by the Catholics. It is agreed on all hands, (Catholics excepted) that this assault was made without provocation, and upon those who were in the peaceful exercise of their rights as citizens, and that it is no more than a fair exhibition of that spirit of intolerance which has ever been a leading feature of Romanism.

But why has Romanism chosen Philadelphia as the theatre on which to exhibit its revolting features? There are reasons for this, and here we have repeatedly said is the most important point of inquiry. The writer before us has given the most satisfactory view of this subject we have yet seen. He enumerates at least six causes which have contributed to the weakening of the bonds of law and order in Philadelphia. We can only quote them.

They are, (1.) The manner in which the city is directed and governed. It is divided into sections with no common centre or head, as in other cities, and the authorities of one section cannot interfere with the concerns of another; and "a disturber of the peace has only to run beyond a certain street to put himself beyond the reach of his pursuers." (2.) The heterogeneous population of the city. Philadelphia, as also the state of Pennsylvania, though planted by a distinct religious sect, was early occupied by mixed and incongruous races, who were subject to no centralizing, harmonizing influences. The state has never been Americanized.

In Philadelphia too, "the high-toned moral sentiment of the North, yields to the laxer discipline of the South, and degenerates into a like easiness of lawlessness" (3.) Quakerism, which is opposed to a coercive government. Their principles have "weakened the sum of law, and given license to inquiry;" and the effects which they are making as a body, to abolish capital punishment, powerfully tend the same way.

(4.) The impiety with which rioters have perpetrated their outrages. "It is almost impossible in Philadelphia, to bring a criminal to his deserts." (5.) The extent to which Governor Porter has used the pardoning power. "Never was this power so grossly abused as in Pennsylvania for the last few years. Old offenders, criminals sentenced to the penitentiary for a long term of years or for life, thieves, adulterers, assassins, murderers, have been recklessly let loose upon the community, and may be seen at the polls at every election, guarding the interest of that distinguished friend of the largest liberty, David R. Porter." (6.) Public opinion in Philadelphia—a public opinion which has tolerated and encouraged the burning of the Pennsylvania Hall; the destruction of the dwellings and lives of the blacks for receiving the attentions of certain white ladies and gentlemen whose tastes led them that they the railroad riots, and the tearing up of an extensive track of railroad by the inhabitants of Kensington district; the strikes among weavers and others, and the attacks made upon the property and persons of their employers; the collision of fire companies, often on the Sabbath, resulting in blood shed and death. Let any one contemplate these facts and say whether public sentiment in Philadelphia, has not been trained for the tragic scenes of July 6th and 7th.

It is a singular fact, that in this last riot, not a Catholic was killed or injured; none of them were among the crowd. Having brought on the fight, as they doubtless intended to do, by arming St. Philip's church, they took care when the battle raged, to keep out of harm's way—a species of manouvering worthy of a Jesuit.

CAPITAL PUNISHMENT.

Having had occasion to spend a day out of the city recently, we stepped into the vestry in the evening to hear a lecture on capital punishment. The speaker had an Esq. to his name, though his use of language would indicate that he was "not bred to the profession." His discourse was aimed against the gallows, or rather the punishment of that is the instrument, and if he did not make all his hearers adopt his own views, it was because he could not. His speech was tolerably free from argument, and from every thing studied; it was however ardent, full of affecting incidents and sad subduing appeals, and brought to view a heart of inscrutable tenderness.

But his soul poured out all its yearnings upon a particular class of sufferers. He brought to view those unfortunate, slandered and abused people who fall into the hands of the law, and so detailed their sufferings and dwelt upon their wrongs, that his own feelings were evidently very much shocked. Story after story he told of men, and some women, who, under a bloody law, had been torn from society and friends, and cut off from life, relating with much minuteness what they said, how they turned pale, and how they trembled and cried, and begged, and begged, and a highly respected and deeply beloved brother, and a prominent member of the Board of the Massachusetts S. S. Society, that this Board "must now appeal to the Congregational churches of Massachusetts of which they are the servants and auxiliaries, for support; and that if the expense of two agencies be deemed unnecessary, the churches must decide which of them they will use for the promotion of Sabbath school instruction, at home, and at the West."

thus doomed to perpetual anguish and mourning. All such were left by him unpitied and unwept. In this respect he represented a class of people. Another point he made very clear Alluding to the mobs, duels, assassinations &c. which disgrace our country, he said they all proceeded from a spirit of revenge and retaliation, and added that capital punishment proceeded upon the same principle, and that a law that breathes revenge can only foster the same spirit in the people, both by the example which it sets, and by appealing to the worst of human passions; from all which he inferred that violence and crime would rage, till the bloody code should be taken out of the way. The principle which the speaker meant to maintain was clearly this,—that all penal law is revengeful, and calculated to inspire feelings of cruelty and violence in those over whom it is extended. Therefore all penal law ought to be abolished. He named only one feature of this law—capital punishment—but if this is revengeful, so is imprisonment, so is all law that makes men suffer for their crimes. Abolish capital punishment, and these men would be just as fierce and clamorous for the abolition of the next highest penalty, and then the next, and the next, till the last line and letter of the penal code were blotted out. If we would tame and subdue men and hardened criminals, said the speaker referred to, we must treat them kindly, show them mercy, and have none but love of love. So then if a man robs you on the highway, treat him tenderly; if he breaks into your store and takes a few thousands, you may ask and even tease him to give it up, but you must be gentle with him. And when the incendiary applies the torch and lays half a city in ashes, the cry of one and all must be, hands off it, it is a dreadful thing to take a man from his family and shut him up in prison. Or if it with savage ferocity he hunts down and murders a fellow citizen, he must be let alone, for it would make him feel very bad to think he must be hung, and who could bear to see him suffer so? Oh how tender and pitiful are these anti-punishment men!—tender of the feelings of robbers, and incendiaries, and cut-throats, but without a tear or a sigh for such as fall into the hands of these vile monsters to be plundered or killed.

It is well to know what the enemies of capital punishment are after, and happily they have not left us to conjecture. The thing they aim at is, the *annihilation of all penal law*. With nothing short of this will they be satisfied. This is the whole question. We may attempt to divide it, but whatever part we leave will be forced upon us. The framers have intended it for one dish, and we must either throw it in their faces at the outset, or make up our minds to swallow the whole.

THE TWO SABBATH SCHOOL SOCIETIES.

The Massachusetts S. S. Society, and the American S. S. Union, are associations of "good men and true," formed for purposes of benevolent and efficient action in behalf of the rising generation of our country, and the world. The first, as its name imports, is a state society—though its funds for the collection of funds and the distribution of its publications are nearly restricted to a single denomination in the state. The evangelical Congregationalists furnish its resources, its officers, and its books. Its books indeed circulate widely among Congregationalists in other states;—and those of not, distinctly denominational, are more or less appreciated and used by other evangelical sects. The last, as its name also imports, is a United States society,—and its funds are collected from every part of the Union; various evangelical sects are its contributors, officers and agents; its publications are circulated among all evangelical denominations, and meet the approbation of all; it aims to extend the influence of simple gospel truth, undeterred by mere human speculations of any sort—not expecting to unite all Christians under the standard of one man, but hoping to unite them more firmly and affectionately under the leadership of the Prince of peace.

The objects of the two societies are essentially the same. Circumstantially they differ. Both aim at the enlargement of the kingdom of Christ, by the same general instrumentalities; but each has its chosen way of using that instrumentality.

Both societies deserve the confidence and support of the Christian community. There is no opposition, nor necessary collision between them. In great principles they are one. The men selected to manage their affairs are one in spirit, also. They are good men, and worthy of all the esteem and co-operation they ask. If infidels they have, without doubt, rendering them liable to errors of judgment, and to the influence of prejudices, of which they may not themselves be aware. They will not say that we may study censures, if we apply this remark to all of them. They are men—only men; and till they show a better spirit than other men, we will hold them to the common responsibilities of poor human nature.

When they differ from each other in judgment—if such difference involves questions of public concern,—we claim the right of investigating that difference, and deciding, at least for ourselves, where is the right and where is the wrong. We are not prepared—and it is hoped that the Christian people are not prepared, to subscribe blindly to the correctness of one course of measures or another, because it happens to be the chosen course of one class of individuals or another. For the managers of the Massachusetts S. S. Society, we have, almost without exception, professed a spirit of inquiry; and in their efforts to ascertain the truth, to what the efforts of the societies tend. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves under the authority of the holy fathers—in a word, to cause all to become heretics.

Thus, "the religious life of the church has shown itself, the past year, less in the wind, less in the earthquake, but more in the still small voice, that is heard in the secret chambers of society, and in the unnoticed walks of human intercourse."—Revival following revival in rapid and continued succession—may be as truly productive of the evils of vain glory, spiritual pride and bigotry, as being "at ease in Zion" may be of hypocrisy and folly.

BOSTON RECORDER.

This is the fair issue. We are most happy to meet it. And there is no doubt that the appeal of the Board to the churches for support will be cheerfully responded to, as it ever has been by these churches—at least we hope so; and that the Board will have greatly augmented means of carrying out its benevolent plans, when its relations to the church and kindred societies shall become better defined, and more expanded, as is naturally to be expected as desired.

"The expense of two agencies" is a fair question, not yet probably settled in the public mind, and one that demands calm consideration.

(Signed) GREGORY XVI, S. M.

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BRITISH ANTI-STATE CHURCH ASSOCIATION.

The objects of this Association are prosecuted with untiring zeal. Meetings are held with great frequency in all the large towns in England to hear reports and addresses, and to extend sentiments in regard to the rights and privileges of the church. At a meeting in Birmingham, the chairman, Rev. Charles Hill Roe, said, "The Church Establishment is an evil, and continually corrupting and defiling the religion of the nation, enveloping the arm of the state in God and the Church, which they are guilty of, who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decree recited above, delivered in former times by Apostolic authority against the publication of the Holy Scriptures translated into the vulgar tongue.—Given at Rome, on the 8th of May, 1844, and the fourteenth of Pontificate.

(Signed) GREGORY XVI, S. M.

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The Editors' Table.

THE WORKS OF CHARLOTTE ELIZABETH;
with an introduction by Mrs. H. B. Stowe,
New York: M. W. Dodd. For sale in Bos-
ton by Tappan & Denney.

The name of Charlotte Elizabeth, falls pleasantly on every American ear. We know not that she has ever taken up her pen but for a benevolent purpose, or that she has ever written but for the improvement and education of her readers. No one would wish to speak of her productions as faultless, but they are probably as near it as the writings of any one who has published so much. The present volume, which is the first, contains *Personal Recollections*, of which Mrs. Stowe says in her excellent introduction, "We know of no piece of autobiography in the English language, which can compare with this in richness of feeling and description, and power of exciting interest." This is followed by *Orie*, — a poem; the *Rocket*; the *Siege of Derry*; *Letters from Ireland*; *Miscellaneous Poems*. We are advertised that "one or more volumes to correspond with this, will speedily follow, and others as the numbers are afforded which to compose them." A fine portrait of Charlotte Elizabeth, now for the first time given to the American public, enhances the value of the work. It is an octavo of 300 pages, and the set to be completed in uniform binding. In concluding our inadequate notice of such a work, we will cheerfully add with Mrs. Stowe, that "we can do no less than to recommend this compendious edition of this lady's works as one which will form a safe and desirable acquisition in every Christian and family library in our country."

DR. SPRING'S ADDRESS, before the Presbyterian General Assembly, at Louisville, May 1844.

It is based on Matthew 25: 30. "Lo, I am with you always, even to the end of the world?" The three points discussed are, Who is the author of this promise? To whom is it given? What is its import? It is a valuable sermon on the Savior's presence with his ministers. For sale by Tappan & Denney, 114 Washington street.

THE CHRISTIAN PARLOR MAGAZINE; edited by Dr. Davis Head, New York.

No. 3 of this Magazine comes to us, ornamented with an elegant steel and colored engraving. But these are not its principal attractions. The present No. like its predecessors, brings a list of articles, rich in variety, and chaste and pure in their character,—evidently the productions of vigorous minds and benevolent hearts. Great pains is taken by the editor to secure for this work articles of a high moral, well as intellectual character.

INTERPRETATIONS of the Antebellum Slave Codes, with an Essay on the History of Myths, and Relics of Grecian Architecture, originally given in lectures, by Christopher Platou Castinos, of Scio, Greece. Published by request of the slaves of the principal seminaries and literary institutions of the United States. Price 25 cents in pamphlet form—bound, 37 1/2 cents. For sale by Crocker & Brewster, 17 Washington street.

C. & C. have also received No. 6 of Harper's Illuminated and new Pictorial Books.

THE PAPERS—PHILADELPHIA RIOT.

The following communication was furnished us by a gentleman who has been long resident in Philadelphia, and whose connection with the press there has furnished him facilities for obtaining correct information. He speaks more strongly in condemnation of the Romans than some would do, it may be because he has seen more of them, and of the working of their principles, than others differently situated. But we will let him speak for himself:

On reviewing the awful scenes that have affected Philadelphia, the discussion occurs, "Shall the empire be humbled with such formidable facts, which, by placing this great calamity in its true light, shall remove from the American Protestant community the odium which many are now laboring to fix upon them?" Or shall the foreign Romanists, by uncontradicted misrepresentations succeed in giving just and plausible specimens? This last alternative is now the great aim of the Roman Catholic, is sufficiently evident. That they should not be allowed to fill the country with false reports, without a proper check, is equally apparent. And that a thorough and effective antidote can be applied to the evil, even since the appearance of eighteen months ago, the entire Philadelphia press of all parties, with the proceedings of the Grand Jury and the Court, are all unanimous as to the vital point at issue, viz. that the whole cause of all this difficulty is found in the determination of a body of foreigners to prevent lawful meetings of American citizens.

In the language of the Grand Jury, that American meeting was held in the "peaceful exercise of the sacred rights and privileges guaranteed to every citizen by the constitution and laws of our state and country, till these measures were put into execution, disturbed and fired by a hand of lawless, irresponsible men, some of whom had resided in this country only for a short period."

This plain and positive testimony of the Grand Jury, that the riots and outrages are solely owing to the determination of foreigners to prevent the real fact of the case should be truly, plainly, and dispassionately presented to the country, to ensure the most ample justice. It is, for good or evil, one of the most astounding events that has ever occurred in this country. If made the means through political party to sustain a political creed of exclusive justice against our citizens and Americans for the foreign Papist, it will only tend to swell the popular current which seems to set towards Romanism.

But, if a just representation of the facts we spread abroad, conviction cannot fail to be carried home to the minds of the people, and this salutary conversion to a blessing to the country, by everywhere opening the eyes of the people to the true character and tendency of Romanism.

Shall this be, now is the question?

The truth must be shown to the country, that the result of our just conclusions. Religion, humanity and the honor of republican institutions—all of which are so fearfully involved—demands that the truth, and the whole truth, should be sacredly and dispassionately exhibited.

How is this important truth to be told? Not by those whose religion teaches that "no faith shall be kept with heretics," and which considers every freeman in the United States as a heretic. Not by those who are taught that any offence is justifiable that promotes the interests of their country by those subjects of a foreign power, who in this very instance, in an American Grand Jury of perjury, because they dared honestly proclaim sentence against their foreign associates in these fearful riots. The truth must not be sought from those whose church is so fearfully implicated in these and other sins.

No American citizens must learn the truth from their own fellow citizens, their fellow countrymen. And to make that truth more solemnly impressive and conclusive, it must not come from the lips of any one witness. But it seems to be pronounced, and will probably linger on for several days.

The mutilated bodies were gathered as soon as possible, and removed to a neighboring hospital—some with a loss of a limb—some dreadfully scalped; and upon numbering them, it was found there were eighty-six wounded in the house, besides those removed to private dwellings. There were fifty two ascertained to have been killed, and several persons are missing yet.

Seven or eight have died since, and I am informed there are as many as twenty who are pronounced incurable, and will probably linger on for several days.

The truth must be told, and it is to be told in the name of many witnesses.

There is a belief among us that the trial of the United States Senate in progress, before the House of Representatives, will be conclusive in a court of justice, that out of the mouths of many witnesses the sacred truth may be established.

It has been justly said that "the apathy of the Protestant church is the greatest feature, the most damning feature, in the times we are in, not appreciated by the mass, even of Protestant church members. The secular press is silent, public men are silent, the pulpit itself, is silent, in the main silent, while the few religious papers which sound the alarm are circumscribed as to the portion of the population, from their sectarian origin."

Those who have desired a truce with Popery may suppose it to exist. A truce has existed, but it has been all on one side. Popery has no intention of relinquishing its warfare with Protestantism, but at this day pushing its schemes with a vigor which it has not had with all the material resources it can command. This is the time for Protestants, for Republicans, to act.

FROM HATFIELD.—We learn from Capt. Fuller, of Port-Sainte-Clotilde, that the Spanish part of the island had just formed a new Government under the name of Dominican, and appointed a President, and a number of Ministers officially appointed to the various departments of the treasury. The trial of the Spanish Minister of Finance, before the Court of Justice, was suspended, and upon numbering them, it was found there were eighty-six wounded in the house, besides those removed to private dwellings. There were fifty two ascertained to have been killed, and several persons are missing yet.

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FROM HATFIELD.—We learn from Capt. Fuller, of Port-Sainte-Clotilde, that the Spanish part of the island had just formed a new Government under the name of Dominican, and appointed a President, and a number of Ministers officially appointed to the various departments of the treasury. The trial of the Spanish Minister of Finance, before the Court of Justice, was suspended, and upon numbering them, it was found there were eighty-six wounded in the house, besides those removed to private dwellings. There were fifty two ascertained to have been killed, and several persons are missing yet.

Seven or eight have died since, and I am informed there are as many as twenty who are pronounced incurable, and will probably linger on for several days.

The truth must be told, and it is to be told in the name of many witnesses.

There is a belief among us that the trial of the United States Senate in progress, before the House of Representatives, will be conclusive in a court of justice, that out of the mouths of many witnesses the sacred truth may be established.

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Poetry.

THE BOSTON RECORDER.

THE DEPARTED.

"He lies no more. I can't forget
The dead are buried; the living are here;
I viewed his eyes in dimness still,
I saw the glories he departed."

Hence he is lost, and we are left alone;
While realms undreamed of may yet live;
I feel the searching glances of his clear dark eye,
That always wore its brightest look when I was by;
I was more earnestly, but cannot see him there;
The pleasing phantom vanishes, 'twas not long I stayed.

But oh! his mystery that meets my anguished view.
One's pit again—all mortis and cold;
The garments of the grave that press me round;
His eyes are closed, and close beside him, shining, stand;
The pure, the holy dwellers of that blessed land.
Oh never, never can come again to me;
Savior of men! I pray you soul to dwell with him and banish every fear.

O. K. M.

FOR THE BOSTON RECORDER.

THE MYSTERY OF LIFE.

I met on ocean's time worn shore
A venerable sage;
His mein the seal of wisdom bore,
His locks were white with age—
His feeble form and totting pace
Whispered—"Prepare to die;"
Yet joyousness suffused his face
And lit his smiling eye.

"Teach me the mystery of life
And happiness, my sire;
You ocean in its wildest strife
Exceeds not passion's fire—
My bosom is that restless deep,
Where thoughts tumultuous roll,
And through its living dungeon sweep
Mad billows o'er the soul.

Old ocean buried Persia's host
And swept earth's navies o'er;
It breaks on Iceland's frozen coasts
And Patagonia's shore—
And countless are the forms that lie
Beneath its troubled breast,
Its triumph is the expiring cry
A bubble at the best.

But that dark sea where human pride
And passion wakes the surge,
Is desolation's maddening tide
And man's eternal dirge.

Before its fury myriads fall,
And fail to rise no more;
While blighted, seared, and hopeless all
They tread its burning shore.

And I'm a wanderer on that strand,
A wretched cast-own thing!

In search of pleasure, joyous land,
Seeking and suffering—
Oh, death would be a sweet relief;

I ask no richer bourn;
Life is conceived and nursed in grief,
In grief it finds its doom."

Peace, peace, my son, such thoughts are vain,"
The stranger sage replied,
"They give me aged bosom pain,
And yet I would not chide.

Thy youth, thy vigor and thy bloom,
Awaken mem'ry's power,
And call from th' insatiate tomb
My boy, my fair young flower.

Yet think not that I mourn for him;
It was thy Master's will
That he should sleep with cherubim,
On the celestial beth.

And I shall fold him to my breast,
And walk with him on high,
In the city of eternal rest,
Ere autumn's leaves are dry.

Beyond life's dreary waste, dear youth,
There is a blessed bourn;

And for our guide, the beacon truth
Shines from the port of Heaven—

Not like that flick'ring flame that burns
On yonder rocky site—

The gloom of night to daylight turns
Beneath the Saviour's smile.

When all the passions of the breast
Combine with adverse fate,

To rob it of its blissful rest
And make it desolate.

The pilot who on Galilee
Calm'd the tempestuous wave,

Shall ride upon the angry sea
To whisper peace and save.

Look up, dear youth, with eyes of faith—
There's nothing true below;

The pleasures of the earth will soon
Thy heart with bitter wo.

Look up, look up, and leave the dross
Of earth, and cleave to Heaven—

The mystery of life's the cross—

To man by mercy given.

My son, God speed thee on thy way
From manhood to the grave—

May breezes that from Canaan stray
Waft thee o'er Jordan's wave."

His form is gone, his voice above
Is heard among the choirs,

That to the infinite in love—

Wake their seraphic lyres.

We are all strangers—from our birth
We walk, in pilgrim guise,

The desert wilderness of earth,
Homeward beyond the skies.

The' eternal hills of that bright land
Are clothed in fadless green,

And there our elder brothers stand
In robes of heavenly sheen.

Earth's sorrow has no language there,
Its grief no sigh, no tears;

Bliss is the crown its children wear

Through never ending years.

Ob! bid defiance to the pains
That rack my mortal frame,

And, win on, sin's benighted plains,

A Christian warrior's name.

Then when the spheres of space expire
And quench their borrowed light,

What nature from her funeral pyre

Sinks into rayless night,

Upward on treacherous pinions borne

'Th' immortal soul shall soar,

And 'mid the bliss of cloudless morn

Remember earth no more.

R. W.

A CARELESS WORD.

A word is ringing through my brain;

It is a sharp, a bitter pain;

It bid me hold it fast,

But I have let it go,

And it is gone;

It was, when I left home,

A lightly uttered, careless word!

Oh! would to God I had never said,

That lightly uttered, careless word!

Miss. Mrs. Weston.

The Family Circle.

RICHARD CECIL.

Agricultural.

THE ECCALEOBION.

This hatching machine, or great moth-chickens, is in full operation at No. 153 Washington street, in this city. It is rather larger than a common bureau, with tin boxes on each side, ten in all, holding 100 eggs each. In the centre is a small furnace, fed with charcoal, and around this furnace is a large vessel, holding a large quantity of water. The heat is regulated by thermometers, and it is said that if the eggs are good they are sure to hatch.

Richard Cecil of London, when but a young man, had pursued a bold and determined career, till sunk in sin, hardening himself in infidelity, and instilling the same principles into others, there seemed no prospect of any change. His excellent mother, however, had performed her part, and still remembered that it was good, not only to pray always, but not to faint or desist upon any account. When last, one night he lay contemplating the case of his mother:

"I see," said he within himself, "two unquestionable facts: first, My mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly repaying to her closet and her Bible; secondly, That she has a secret spring of comfort, of which I know nothing while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or ever find it. If, however, this is such a secret, where may I find it?" He immediately rose and began to pray, but was soon damped, by reflecting that much of his mother's comfort seemed to arise from her faith in Christ. Now, thought he, "this Christ I have ridiculed: He stands much in my way, and can form no part of my prayers." In utter confusion he lay down again; but, in process of time, conviction of sin continuing, his difficulties were gradually removed, his objections answered. He now listened to those admissions of his mother, which he had before affected to receive with pride and scorn; yet they had fixed themselves in his heart like a barbed arrow; and though the effects were concealed from her observation, yet tears would fall from his eyes, as he passed along the street, from the impression she had made on his mind. Now he would discourse with her, and hear her without outrage, which revived his hopes, especially as he then attended the public worship of God. Then he made some progress, but felt a small difficulty in separating from his favorite connections. Light, however, broke into his mind, till at last he discovered that Christ Jesus, so far from "standing in the way," as he once thought, was indeed the way, the truth, and the life, to all who come to God through him.

After such a change, it is not wonderful that Mr. Cecil should have written and spoken with much pathos on the influence of the parental character. "Where parental influence does not convert," he would say, "it hammers it hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them: I was a professed infidel; but then I liked to be an infidel in company, rather than alone. These principles, and maxims, and data, spoiled my jollity." Again he says, "I find myself another evidence of the greatness of parental influence. I detect myself, to this day, in low down maxims, and a family, which I took up three or four years of age, before I could possibly know the reason of them." Besides, parental influence must be great, because God has said it shall be so. The parent is not to stand reasoning and calculating. 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